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EDITORIALS

ON THE HORIZON OF THE CHRISTIAN CHURCH

OPPOSE COMPULSORY MILITARY TRAINING

The Executive Committee of the Church Peace Union has put itself upon record, first, as opposing the policy of permitting the use of the educational system of the United States for military training and propaganda by the War Department, second, as opposing the military training now given in the high schools, and third, as opposing all compulsory military training, which might be summed up in one phrase, something like this—that the War Department of the United States must keep its hands off our educational system. The Federal Council group reported to the Commission on International Justice and Goodwill and the Commission in turn reported to the Administrative Committee of the Federal Council. The Administrative Committee set up a special committee of five to re-canvass the whole matter and report again at the April meeting of the Council. Meantime a remarkable document has appeared containing letters from some of the most eminent college Presidents and educators of the land against the use of our schools for military training.

LEAGUE OF NATIONS AND OPEN DIPLOMACY

So many contradictory reports or rather interpretations of what happened at Geneva have come to America that it is no wonder that the people at large are confused, writes Frederick Lynch. Most of the interpretations that take an entirely pessimistic point of view and talk about the failure of the League, or intimate that its usefulness has ceased come from the American papers. I have read all the British, French and German papers that I could lay my hands on, and there is little of such talk in them. They admit that the incident was regrettable and that there was a recrudescence of nationalism that was unfortunate, although natural, considering that nations that have been steeped in it for hundreds of years have had only about five years to get away from it. Some papers even go so far as to say that it is amazing that it has not broken out sooner and that the nations have been able to subdue these old impulses to the degree they have. A letter from Geneva in the *New York Times,* April 4, says that many who are closest to the League are glad it all happened, for it was a struggle between the old methods of diplomacy which Sir Austen Chamberlain and one or two others could not quite shake off and the new open methods of the League; and while the use of these old methods threw things into a temporary confusion so that the entrance of Germany is delayed, yet it has raised such a storm of protest among all the peoples of the world that no one will dare try it again and September will see the League and open diplomacy triumphant and justified.

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ASIATIC CHRISTIANITY MUST BE FREE

If Christianity is ever to become a world religion, the Christian Church in Asia must be emancipated from alien control in the same way that Y. M. C. A.'s in foreign countries, started with the help of the American Associations, are freed as soon as possible from American jurisdiction and placed under the leadership of boards of nationals, according to Robert E. Lewis, of the Cleveland Y. M. C. A., writing in *The Outlook.* Mr. Lewis, who once served as a secretary in China, believes that the tide of nationalism now running in China and India will make it necessary to turn over the control of the Church to natives, as has already been done in Japan. "This is the hour of the greatest peril to Christianity in China," he writes, "and of the greatest hope. Peril, if we continue foreign control over any part of it, any of its personnel, its finances or its policies. We must set Christianity free. The national mind of China and India, as of Japan, spurns a foreign-controlled religion. . . . Those who know the Orient only as it was have no conception of the meaning of the new day and the price we must now pay for leadership." Mr. Lewis points out that in Japan the influence of the foreign Christian worker grew as his actual authority in the Japanese Christian Church decreased. In the same manner, the penetrating influence of the Y. M. C. A. in China is due largely to the fact that it is a native organization, and that, since the complete transfer of authority and property was made by the American Associations to the National Committee and Associations in China, Chinese leadership takes precedence throughout.

PROHIBITION ENDING WIFE BEATING

Park benches are emptied of their drunken derelicts, and the men who used to make their wives and children the victims of their thirst and besotted rage have sobered up and returned to work to feed their families. And that one fact, believes Evangeline Booth, Commander of the Salvation Army in the United States, is the most convincing argument in favor of Prohibition and against the return of the saloon. She is sure, however, that the Eighteenth Amendment is so firmly entrenched in public favor that it will never be repealed, and equally sure that it can be enforced. Such drinking as is indulged in now, she asserts, is a fad of the idle rich which will die out, or else society—society, that is, with a big "S" —will be turned upside down and furnish rum wastrels for the Salvation Army to salvage. Miss Booth's utterance is no careless statement of fact and possibility, for there is no more seasoned worker among the submerged tenth than she, none among the world's greatest moral clean-up organizations more familiar with the sodden aspects of drunkenness and debauchery and their devastating influence on the home. "After all these years of hard fighting to protect the home, emancipate neglected children and wipe from our national escutcheon the disgrace of the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Let Disarmament Begin At Home

SOME three months ago we published a letter from one of our readers urging strongly that Friends sponsor a movement to stop the manufacture and sale of small arms in this country, except under strict governmental regulation for the use of police officers. Similar suggestions have come to us from others. In support of this concern we have already expressed ourselves editorially but wish again to call attention to the importance of the question. As flagrant and as deadly as is the evil of "gun toting," it is surprising that a movement for its suppression has not long ago been successfully waged. For every pistol that is on sale, there are many prospective candidates to become its victims. Recently in our own community, three or four deaths by the pistol route have occurred in quick succession. With perhaps no exception the victims would be alive today had it not been for our easy traffic in small arms. The United States is recognized as the most lawless of civilized countries; i. e., crime is much more rampant amongst us. We are told by a report of American Bar Association that while a murder takes place but once in a week in England, one every hour is registered in this country, day and night. While it is perfectly true that the withholding of deadly weapons from the public would not reform those who are criminally minded, it would greatly lessen this destruction that wasteth at noonday and night time, would deter many from the mad impulse of a moment's fury, and would save thousands of innocent victims. The lives of our public officials, especially those of our police officers, would not be in continual jeopardy as they now are.

In this latter connection it is interesting to note that our above-mentioned correspondent and the other Friends who have spoken their concern on the subject, have assumed that the way should be left open for the use of small arms by the police, as the guardian of the public peace. Now comes to our desk a more far-reaching proposal. Our friend, Dr. Sydney Strong, prominent Congregational minister of Seattle, has sent us a copy of a letter of suggestions which he has sent to the Commission chosen to prepare and propose a new charter for the city of Seattle. In this letter he proposes to disarm the police! "The greatest provocation to lawlessness (in its effect upon both police and people)" he says, "is policemen going around with guns. We shall be intelligent enough as a people, some day, to perceive this. We pile up crime and disorder by putting guns into the hands of the police. We do them a rank injustice, and subject them to unnecessary, almost criminal risk. I ask you only one question: How does the great city of London—with fifteen times Seattle's population—get along with gunless police? The English are not different. If anything, they are more pugnacious than Americans. Yet, London is more orderly than Seattle. Think it over." In sending us his statement, Dr. Strong refers to the period of a hundred years or so, of "gunless Friends" in America—a period in which they lived among "wild men," yet without harm.

When we come to the issue of international relations, there are two sides to the question of disarmament. While some of us would have our nation boldly set the example, the public generally thinks that course would endanger our national security, except as the other nations unite in such a policy. The question which we are presenting, however, is a domestic one, and, contrary to the general rule, seems to have but one side—except from the point of view of the small arms manufacturers and dealers. We are not referring directly to that phase raised by Dr. Strong, but to the general issue of the prohibition of private manufacture and sale of shooting irons commonly known as revolvers. Here is a worthy cause that calls for a champion. Is it not worthy the attention of the Society of Friends?

The Setting for Public Worship

THIS was the subject of an article which attracted our attention the other day when looking through a denominational exchange. In speaking of the revival of interest in public worship which marks our church life today, the writer emphasized the importance of the physical setting for the service, "a setting that is suggestive and stimulating to the imagination, instead of flat and all but meaningless." The article dealt specifically with the chancel, or the space allotted to minister and choir. As the focal center of the church, in a desirable "lay-out," is the communion table "with sides and ends paneled," which "affords something to look at and suggests something to think about." There followed a brief description of a proper arrangement of the altar rail, the lectern, the pulpit and choir, concluding with the assurance that "Such a chancel is churchly, traditional, artistic," sponsored by the denomition's Bureau of Architecture.

We have no inclination to criticize the presentation of such a concern, nor to deprecate that which means much to many sincere worshippers. There *is* a relationship between the outward and the inner which should not be ignored. We have been in many of our own places of wor-

ship whose builders might well have taken counsel of those who do not divorce beauty and dignity from worship, even though no paneled communion table may serve as the focal center. As a matter of emphasis, however, two pictures arise before us. We think, first, of that period when the Church was torn in conflict over the question as to whether the communion table should stand at the east of the west of the chancel! And then our mind goes back to the days of primitive Christianity when worship was based simply on a radiant fellowship: a fellowship centering in Jesus, the great friend, and radiating from soul to soul. No "church" was required for its expression, no symbol for its full appreciation, no priest for its mediation. Without these, which came to be accepted as so essential, there was the sense and the glow of the Presence in the midst. The setting for worship? It was found in the "gladness and singleness of heart," and in the unity of spirit that welded the group together as one. Without decrying the harmony and beauty of the outward, we may well look to the individual heart and its attitude as the proper setting for public worship, remembering that while man looketh upon the outward appearance, God looketh upon the heart.

Our Position on Prohibition

BY S. EDGAR NICHOLSON

The following presentation by the Prohibition Board of the Five Years Meeting of Friends and by its Chairman, was made before the Senate Judiciary Committee at Washington, D. C., on April 21, constituting the Quaker contribution to the statement of the case for prohibition.—EDITOR.

TO the sub-committee of the Senate Judiciary Committee, now conducting hearings on certain pending bills and resolutions calling for modification or repeal of existing prohibition legislation.

The Prohibition Board of the Friends (Quakers) Five Years Meeting, comprising a membership of approximately 86,000 persons in 31 states, hereby enters a respectful but earnest protest against all the bills and resolutions now pending in Congress, whose purpose is the modification or repeal of existing prohibitory laws, such as S. J. Res. 34 by Senator Bruce; S. 33 by Senator Edge; S. 3118 by Senator Edge; S. 34 by Senator Edge; S. J. Res. 31 by Senator Edge; S. J. Res. 85 by Senator Bruce and S-592 by Senator Edwards.

Despite considerable evidence to the contrary presented to your Committee by anti-prohibitionists, it is our observation that great good has already resulted from the operations of the prohibition laws; that if anywhere worse conditions exist now than in 1920 and 1921, they are due in no sense to prohibition, but to liquor and liquor lawlessness; and that lawlessness can not be cured by yielding to the law breakers.

The liquor interests and their sympathisers, cannot by clamor and manufactured propaganda conceal the real issue now involved, whether the lawless and hazardous liquor traffic shall master the government or whether the government shall master this traffic.

Respectfully submitted for the Board.
S. E. Nicholson, Chairman,
370 Seventh Ave., New York City.

Dora B. Clark, Secretary,
1448 Spring Place, Washington, D. C.

Much has been said in these hearings about a marked increase in intemperance and public intoxication since the coming of prohibition. On the contrary both the records and observations negative all such statements.

DECREASE IN DRUNKENNESS

From a report of the Federal Census Bureau, "Census of Prisoners 1923 (Preliminary Report) Page 3 figures are given showing that commitments to prisons, jails, and workhouses for drunkenness from 1910 to 1923 showed a decrease of 55.3%, expressed in terms of ratio per 100,000 of population. The same report shows by the same process of reckoning a decrease in commitments of disorderly conduct of 51.5% for the same period; for vagrancy a decrease of 52.8%; for larceny a decrease of 42.3%; for assault a decrease of 53.1%; and for a total of twenty-two kinds of offenses ranging from homicide to traffic law violations, a decrease of 37.7%.

Speaking from my own observation I saw more drunk men and women in Berlin in five days and nights in July of 1924, and more in London in an equal period during the same month, than I have seen in America during the past twenty months, although within that time I have been in most of the principal cities of the country east of the Mississippi River and many of the smaller ones, and within the week have been in St. Louis, Kansas City and Wichita. Within this twenty months I have not seen to exceed thirteen intoxicated men and no intoxicated women. In pre-prohibition days I give it as my best remembrance that cases of public intoxication coming under my observation within a like period would have numbered many scores, and probably hundreds.

BOOTLEGGING RIFE IN OLD DAYS

By strong inference if not by actual claim, your Committee has been given to understand that bootlegging is rife only under prohibition. About the year 1908 or 1909, when I was a resident of Pennsylvania, a detailed examination showed that in Philadelphia something more than 2,000 government tax receipts for the retail sale of liquors, over and above the licensed saloons plus the drug stores, had been taken out, and nearly 2,000 of the same kind of excess receipts were found in Pittsburg.

I was in Russia two years ago for nine months as the head of our Quaker relief work. It was a matter of common knowledge that while the government authorizes the sale of liquor in saloons in the cities, and in government houses in the cities and villages, it is greatly troubled by the traffic in bootleg wine, called "samoganka."

STATES RIGHTS IN LIQUOR

Senate Bill 3118, now before this Committee, proposes to eliminate the standard of what constitutes "intoxicating liquors," thus leaving it to each state in effect to determine its own degree of prohibition.

I venture to submit that this can be done in only one of two ways:

1. By the elimination from the Federal statute of all statements defining what constitutes "intoxicating liquors" within the meaning of the Eighteenth Amendment, or

2. By setting a maximum standard in the Federal law, sufficiently high to satisfy the demands of the wettest state.

The elimination of all definitions of "intoxicating liquors" from the Federal statute would practically nullify Federal enforcement and destroy the effect of the Eighteenth Amendment. The prohibition therein decreed would become a question of fact in the case of each individual sale, determined by evidence of the effect produced on the consumer. The same would be true in any state

whose statute fixed no standard of "intoxicating liquors," As it is well known that what will intoxicate one individual may not another, the way would easily open for the amazing and puzzling spectacle of evidence being produced in the same court that from the same keg of beer both intoxicating and non-intoxicating liquors had been sold.

If the Federal statute sets a maximum standard of alcoholic content for the benefit of wet states, we are at once confronted with the probability of conflict with the inhibition of the Eighteenth Amendment, both on the part of the Federal law and that of any State law that approximated the standard of the Federal law. One thing is certain, that if the demands of those who clamor for so-called light wines and beer are met even approximately, the statutes would immediately conflict with the clear mandate of the Eighteenth Amendment.

These are not measures in the interest of better enforcement. Their operation would result in confusion worse confounded, and would tend only to expand the unrestrained traffic in liquor.

BASIS OF PROHIBITION

Finally I want to say that the case for prohibition does not rest upon any incidental issue, nor will it finally be determined by the degree of its enforcement at a particular time. It rests where the courts have invariably placed it, upon the fact that the liquor traffic is a hazardous and harmful business. There is no definition of government that authorizes it to enact an immoral law, or one that authorizes and fosters an immoral business. No citizen may do that which contravenes the public health, the public morals, or the public good. To advocate a return to beer is to advocate a return to more than eighty per cent of the old liquor taffic. When legal it resisted every effort to control it. When illegal it still claims the right to do as it pleases. The one question herein involved is whether or not the government shall master this traffic or whether the traffic shall be allowed to master the government.

I beg leave to commend again the old Blackstonian definition of law: "A rule of civil conduct, prescribed by the supreme power of the State, commanding what is right and prohibiting what is wrong." It is here where prohibition finds complete authority for its case.

April 21, 1926.

"Gentle"

BY ELIZABETH H. EMERSON

SOMETIMES a single word is sufficient to describe a person. With the thought of "Aunt Sarah" who "went home" not long ago, there always comes to my mind the one word, "gentle."

There is in the family an old tin-type which shows Aunt Sarah as a girl with long curls and a rarely sweet smile. I am sure she was gentle then. But it was in her home on the Illinois prairie that I first knew her. With her family about her and the care of an aged invalid added to her responsibility, in my childhood memory, she was gentleness itself.

In the little country meeting where she taught her "little class" and served as elder, even those who suffered "eldering" at her hands would say that she was gentle about it. In her neighborhood service where there was sickness or trouble or death her soft voice brought comfort, and there are motherless children who to this day will tell you how like a gentle mother she was to them.

In the changing fortunes of middle life, the removal to a city home, the yearning for the far views and wide spaces of the country, and watchful care over her boys grown to manhood—always gentle. Through the long periods of illness when she nursed a son and husband to their deaths how gentle were her ministrations! In her own great affliction, extending over months of time, to her family and friends who tenderly cared for her, gentle, gentle, always gentle.

I remember reading one of Edgar Guest's essays on "Don't be a Door Mat." Perhaps there is such a thing as too great gentleness, but surely in this day it is a rare fault. How many there are to be efficient and self-reliant and successful and cock-sure; and how few to be "gentle unto all men, apt to teach, patient." Aunt Sarah left it to others in the large family of which she was a part to acquire a little name and fame, and she was only *gentle*.

This gentle soul knew and loved poetry. Stored in her memory were many complete selections from McGuffey's and other books of her childhood. Though during her life-time few knew it, often her poet's tendency found expression in verses of her own. The following of her composition, dated nine months before her death, was read at her funeral service.

GATHERING THE CHILDREN IN

In a visit to memory's garden,
Through a long life nearing its close,
There are bright little flashes stand outward
Like the morning dew on the rose;
To my mother heart the most precious,
In a world so tarnished by sin,
The dearest and best of all the rest,
Was gathering the children in.

Through the busy cares of the morning,
And the hurry and rush of the day,
They were left to their own devices,
To roam at will in their play;
But when the day's toil was over,
And the wanderers were gathered in,
There was plenty of noise and confusion;
There was plenty of tumult and din;
There was racket and clatter, but that didn't matter
To me, when the children were in.

There were often wrongs to be righted;
There were scratches and bruises that hurt;
There was vigorous rubbing and scrubbing,
To remove the grime and the dirt;
But when the rush was over
And darkness o'ershadowed the night,
To get them all fed and tucked into bed
Was to me a mother's delight.

When lured by the love of pleasure,
They often were tempted to roam;
And sometimes there were thrilling adventures
Encountered before they reached home;
Yet, to me it didn't matter,
The purpose, or where they had been,
I would linger and wait till the click of the gate
Assured me the last one was in.

And now while I'm waiting my summons,
My loved ones, I'm hoping that you
Will forget the mistakes and failures,
And cherish the worthy and true;
When the portals of glory are opened
And my triumphant victory I win,
Just inside the gate, perhaps, I shall wait,
Till the children are all gathered in.

—SARAH L. COOK.

Some Solemn Facts

BY RUFUS M. JONES

THE hour has struck when Friends must wake up and give a more generous support to the work of the American Friends Service Committee unless they are ready to see this work seriously crippled and in the end actually closed down. It is the invariable policy of the Committee not to undertake any service for which the money is not in hand or in sight. That sound financial principle is already compelling the Committee to call home some of its devoted workers and to draw in its tent cords and stakes just when they should be lengthened. Here is the simple situation. The work of

the Service Committee has interpreted to the world in an impressive way the spirit and ideals of our Quaker faith. Multitudes of people abroad have seen and felt through this work something that they had never discovered before in Christianity and a door has opened for them into a larger spiritual life and a richer spiritual world.

One country after another has responded to the new way of life which has been brought to them and the sphere has steadily widened out until the circle of influence and expectation now reaches around the globe. The opportunities are immense. The faith and hope which people everywhere show in us and in our message are most touching and humbling. Friends have weathered persecution and obloquy. We have survived our blunders and separations. Now we face the harder test. Can we stand the era of faith and expectation now before us? Have we something adequate to put in the hands that are out-stretched to us in simple trusting faith? Not to rise to meet this latest call is to put our whole historic mission in jeopardy.

This wonderful situation now confronting us cannot be met by the work and devotion and sacrifice of a little tiny group of Friends. It is the business of the entire Quaker fellowship in America. There are some who are ready to give all they have, including life itself, on the altar of service and dedication, but the opportunity and the crisis are too great to be met by a feeble band of Gideon's men. Everybody who bears the beautiful name of Friend, which Christ Himself gave us, must have some part in this spiritual work of building a new and better civilization and of making Christ's way of life effective in the world. The Service Committee is only one agency in this task and we press no rivalries with other worthy agencies, but the fact remains that the shrinking of the work of the Service Committee would at this time indicate a definite failure of the Society of Friends and the closing of its work would be a major tragedy in our history.

Shall there not be a quick and generous response to this solemn appeal? There should be some large contributions and a multitude of humbler ones.

Haverford, Pa.

When the Gray Comes into the Hair

BY CHARLES A. INGRAHAM

There is many a turn in the road of life,
  Where memory sets her lasting seal;
Turnings to pleasure and turnings to strife,
  Turnings to grief where the strongest reel;
But reverie traces the trail of time
  And leads where the lesser bendings fare,
To the place at the border of life's rich prime,
  Where silvery rays first came in the hair.

O friend of my youth, be not so much grieved
  At the limy tracks of the sentinel years,
For thy locks of auburn shall be retrieved
  By priceless gain as age appears;
And thy ardent nature shall lose the dyes
  That sully it now with garish glare,
While loving kindness and peace shall rise
  As the pearly lines come into the hair.

The fervor of youth wildly burns with its zeal,
  The palace of hope glitters fair in the view;
The world seems a fairy place but to reveal
  Unending attractions and happiness new;
But that feverish heat when it slakens and dies,
  Has mixed with its embers gems shining and rare,
And these will be ever our permanent prize
  When the ashes of age shall appear in the hair.

O mate of my boyhood, recover thy smile!
  For the spirit of grace shall be ever thy friend,
And a lovelier token be sending the while—
  A higher, a holier joy she will lend;
For as fruit of the summer grows fragrant and lush
  In the ripening light and the mellowing air,
So your soul will be mantling a heavenly flush
  When the signals of age gather white in the hair.

Cambridge, N. Y.

Preventing Another Spasm

BY ZENO H. DOAN

IN recent weeks I have been thinking much of the situation which we face year after year in connection with the benevolences of our church; how we have come along through the year, indifferent alike to the appeal of the various Boards of the Five Years Meeting, the urgent solicitation of the leaders of our various Yearly Meetings, and the mounting interest account in some friendly bank, until the summer is all but ended, and the harvest all but past, when we undertake by a spasm, to do in a few weeks, that which would have occasioned no hardship had we entered upon the task in a systematic way at the beginning of the year, doing week by week the part that needed to be done, and coming to the end of the year free from an indebtedness that must hamper the work in the future.

Spasms are always undesirable things; nothing will set your telephone ringing more quickly than for one in your home to throw a fit. It speaks of derangement somewhere, that must result disastrously unless the cause be discovered and removed. It foretells a condition that will not only undermine the physical well-being, but will mean mental deterioration and the blighting of life's fondest hopes.

Now the same kind of thing holds true, it seems to me, in connection with our church finances. Year after year we have found ourselves in a panic, a spasm, because all too many of us relegated our giving, to a world other than spiritual, and have made worship one thing, and meeting our financial obligation to Christ and the Church quite another. Have we not reached the place that we must face the issue squarely, with a mighty purpose to adequately finance the work we are attempting, or else frankly admit it is beyond our ability to care for?

The various activities through which we are privileged to express ourselves come to us as a wonderful heritage. Pioneers in the field of education, leaders in moral reform, with a history as old as our Society for alleviating suffering and caring for the weak and the underprivileged, what wonder that we turned to the Mountain Whites, the Negro, and the Indian! How could we do other than look to our cities with their teeming populations hungry for the "bread of life?" The most natural thing in the world for us, with such a background, was to reach out to Mexico and Cuba and Jamaica, and Africa, and Palestine. This heritage is one of sacrificial service and loving good will. Are we too weak for the work we have undertaken? Shall we continue as we have in the past to haltingly, inadequately finance it, allowing it to languish and struggle for its very existence, when every report that comes back to us gives unquestioned evidence that the work is of God? How long would we tolerate the kind of financing for the work locally, that we allow ourselves to be a party to in our Mission fields?

Are annual spasms necessary for us to maintain these avenues of Christian service? I do not believe so; but some things are tremendously essential if we are going to accomplish our task. When Paul and his companions came to one of the cities they visited, the charge brought against them was, "These that have turned the world upside down are come hither also," and I can but hope that this which I am writing may help in a small way in overturning the old financial system in such a way that we shall all be forced to rebuild with the thought of the *whole work* of the *whole church.*

I have a profound conviction that very many of our meetings need to recast their whole financial system. All too often we have builded our system of finances to suit the convenience of the one best able to pay rather than of those least able. If John Jones can

give his check for a hundred, shall we build our system around him when there are half a dozen who could contribute the hundred and suffer no hardship, if opportunity were made for them to pay it week by week? If every meeting in Quakerdom would adopt the financial system of Paul as given in 1 Cor. 16:2, we would avoid much of the difficulty which is ours today. Let me state it concisely: First he suggests *periodic* giving—"upon the first day of the week." A regular weekly offering as an act of worship accomplishes two things—it makes way for regular inflow, and thus makes possible the continuous outflow. Along with this comes a feeling of sympathetic interest in the whole work of the church.

Paul's second suggestion is *personal* giving—"Let each one of you," every man, woman and child. Childhood can only know the blessedness of giving as it is given the opportunity to give. If the family income justifies a weekly offering of a dollar, divide it so that each one may have part in the worship of giving. It may mean a little more work for the treasurer of the meeting, but it will repay all the trouble in the matter of training that will make the child a regular contributor in later years. We are interested in the things into which we put our money.

The third suggestion of Paul is that our giving be *proportionate* —"Lay by him in store as God hath prospered him." Thus week by week our giving may be generous, careful, intelligent, faithful; and last of all Paul says such a system will insure against "spasms" by forestalling deficits, avoiding interest accounts, and forever do away with our consideration of curtailment of the work and withdrawing from certain fields.

I am very sure that a well thought out, definitely planned and carefully executed budget system in our local meetings will solve for us this annual problem. I know a meeting where for seventeen years such a system has applied to everything save benevolences to the Five Years Meeting, and so well did they like it that for the last five years *all* finances have been in the budget; as a result all bills are met month by month, quarterly and yearly meeting stock all paid promptly, and in these five years some five thousand dollars have gone to the general work of the church through the Boards of the Five Years Meeting, for the most part in regular monthly payments.

Let us look at "Podunk Center" meeting and thus make plain just what I mean. I find that Podunk Center has a resident active membership of 330; last year they paid the pastor $1,300; for repairs $100; janitor, fuel and light $350; benevolences $225; missions $158.50; total $2,233.50 or $6.75 per capita. We have scores of Podunk Centers chiefly concerned with matters of local import, and small concern for united work of the church. Podunk is satisfied if its quarterly and yearly meeting stock is paid just before the treasurer of the Yearly Meeting closes his books for the year. If an Evangelist comes they will trust to a freewill offering to finance the work, and the benevolences of the church?—"Oh, that is an afterthought, for which the women are chiefly responsible, and must have no place in the matter of church finances; our burdens are already more than we can bear; let us alone"—and so the annual spasm becomes necessary and Podunk sends in a hundred dollars at the last minute, and settles back to await the annual prodding next year. Suppose instead of that kind of thing all the Podunk Centers had adopted a budget somewhat as follows:

Pastor's Support	$1,300.00
Evangelistic Work	200.00
Quarterly and Yearly Meeting Stock	175.00
Janitor, Fuel and Light	375.00
Repairs and Emergency	250.00
Relief	100.00
For Local Committees	240.00
Benevolences	660.00
Total	$3,300.00

Having adopted such a budget, let the Finance Committee, at a definite time make its canvas of the whole church, man, woman, child, on the basis of weekly offerings, emphasizing the fact that we worship as truly in our paying as in our praying, and that generally our praying is much more effective if it is backed up with cash. Having done all this let some system of envelopes be used, either single or duplex, which, with an adequate follow-up by the Committee, will make another spasm unnecessary, and save us further humiliation such as was ours in connection with Southland Institute. Thus shall we be able to do the work with which we are intrusted, and face the future with thanksgiving that we have been called to be "Workers together with Him."

Kokomo, Indiana.

Glimpses from Birmingham

International Council of Religious Education in Retrospect

As we journey through Georgia on the "Piedmont Special" on our way home from Birmingham, Alabama, after an inspiring week with about six thousand other people, vitally interested in religious education, we shall gather together a few impressions of this wonderful gathering made up of delegates from every state in the Union and from many parts of Canada.

On this train is Dr. Wm. C. Poole, Pastor of Christ Church, London, and President of the World's Sunday School Association, who came over from England to make the closing address of this Convention. H. Augustine Smith is also on board. He is the Director of Fine Arts in the Boston University School of Religious Education and during the Convention, he had on exhibit an excellent collection of pictures suitable to use in the Sunday Schools and through the rooms where these were on display, Dr. Boyd twice a day conducted parties. However the chief contribution of Dr. Smith to the Convention was the worship program each session in which the singing and the responsive readings were all alive with reverence and appreciation of the real spirit of the hymns. He, too, was responsible for the training of the 1600 persons who in various ways helped in these introductory half hours—the High School Chorus, the High School Band, the chorus from the Colored Technical School, the union choir from all the churches and preeminently the whole evening's pageant showing Christ the Gateway of Good Will for all religions.

Stanley High, too, is on the train. He presented to the Convention, Youth's Challenge to the Church, in four fields: social relations, racial relations, international relations and religion or relation to God.

The motto of the Convention was, "Building together a Christian Citizenship." It was most impressive to note how the assembly emphasized all that makes for Christian citizenship—Law enforcement, Peace, Education, Responsibility, Character Building, Stewardship. These great subjects and kindred matters claimed the attention of the large sessions, while more specialized subjects were presented in simultaneous discussion groups in various churches all over the City. We had to choose whether we would attend conferences on Missions in the Sunday School, on Vacation Bible Schools, on Week Day Religious Education, on Teacher Training, on Fine Arts in Religion or those for Superintendents, State Officers, or Pastors.

The President of the Council, Dr. Hugh S. Magill, former President of The National Education Association, has consecrated to the cause of Religion, his vital belief in *Education* and emphasis on the wise union of religion and education permeated the entire convention.

Two subjects particularly called out applause every time they came up and that was frequently. These were Enforcement of the Prohibition Amendment and World Peace and Disarmament. The evening when Ex-Governor Pat Neff of Texas spoke on Making America Dry was most enthusiastic.

Speaker after speaker came out with strong utterances on the outlawry of war and the danger to peace from military preparations, in as emphatic a manner as any Quaker would. How times have changed!

Each morning session closed with a period of devotional uplift, led by Dr. E. Y. Mullens, President of the Southern Baptist Theological Seminary at Louisville. Perhaps the one on the Kingship and Priesthood of Believers was the best. We need both the authority of the king and the sympathy of the priest; or in other words, power and service.

The Friends in attendance could have located one another more easily had we worn the old plain garb of our ancestors, but we did discover four from Virginia, eight from North Carolina, three from Tennessee, one from Baltimore, two from Ohio and seven from Indiana.

Among these Friends was E. T. Albertson, General Secretary of the Indiana Council of Religious Education and Wm. J. Sayers the Quaker Member of the Lesson Committee; also Edward and Daisy Ransome our Friends Missionaries to the mountaineers of Tennessee. About half of the Friends present were under twenty-five and were consequntly eligible to attend the great Youth Congress which ran parallel with the last three days of the Council. One session of the Convention proper was on the topic "Youth" and the sight of these thousand picked young people from far and wide filling the middle bank of seats was challenging. The message given by two speakers who were college students was as stimulating as any by the more mature speakers.

Besides the ministers and educators and professional men, business men too, were on the programs and the names of Russell Colgate, C. H. Gamble and J. L. Kraft are too familiar in every household to need introduction but we were gratified to hear from them such vigorous expressions on the consecration of money, life and talent.

Whether each delegate presents a formal report or not to his home meeting or school, all will have gained much which will help them to do better work hereafter and to get others more actively interested in the educational side of religion.

ALICE PAIGE WHITE.

High Point, North Carolina.

YOUTH—A LEADING THEME AT BIRMINGHAM

The Youth of Today, his ideas of, and interest in religion, social and political problems, war and life, was a subject very ably discussed during the International Convention of Religious Education.

Stanley High, of the M. E. Foreign Mission Board said, "Youth is greatly interested in religion, but they want a religion that is more demonstrable than orthodox; a religion that can be recognized and practised in every day's work and in all walks of life."

Russel Johnson of Birmingham Southern College said that, "Youth all over the world are doing their best to promote religious education, to increase love of Christ, to work out a faith to live by, rather than a creed to die by."

In a questionnaire of Alabama Colleges the question was asked: "Are College Students and Young People in General Concerned about Political and Social Conditions?" "Yes," 82 per cent of the combined number of students answered.

The Young People's Congress, held in connection with the Convention, went on record as voting war aggressive and un-Christian.

J. M. Artman, of the University of Chicago, said, "Youth is the hope of the world. All that the next generation is, will be the result of what our youth is taught today."

We must have more teachers of Religious Education, and these teachers must be earnest, Christian workers who can lead, teach and inspire young people to work for God, to live purely, love passionately, and serve faithfully our Lord and Master."

T. LOUISE KENDALL.

Guilford College.

BITS FROM A CONVENTION NOTE BOOK

If the Church is afraid of progress and knowledge it lacks faith.—Dr. J. W. Fortune.

Religion has failed to adapt itself to science and democracy. If the church sets itself in opposition to modern scholarship, it cannot lead, nor should it meekly accept all that poses as modern scholarship—Dr. J. W. Fortune.

No program of religious education can rise higher than the vision and ability of its leadership.—Dr. H. Shelton Smith.

The greatest of all the fine arts is that of living together.—Dr. P. R. Haywood.

Research is a short cut to the valuable results of experience.—Dr. Paul H. Vieth.

Christian perfection is a sense of imperfection.—Dr. E. Y. Mullens.

Eternity is the opportunity to God's children to grow indefinitely.—Dr. Mullens.

We are constantly asking "Can religion be taught?" If it can't be taught, it can be caught.—Miss Mary McSkimmon.

Every righteous citizen is a blessing and every unrighteous citizen a liability to the community.—Dr. Hugh S. Magill.

We take into eternity the record of what we have earnestly striven to accomplish. There are more industrial magnates and more common folks following Jesus every day. What we do with money as we go through life makes or mars our record.—J. L. Kraft.

Human beings are born with relations, organizations have to establish them.—L. W. Simms.

Every citizen who fails to generate spiritual power is a parasite.—L. W. Simms.

America is now being put to the test of material prosperity, hence the great need of religious education.—C. H. Gamble.

With the kingly words, self-discipline and self-control should be combined self-denial, self-sacrifice and self-renunciation.—Dr. E. Y. Mullens.

Education alone can never produce a child of God nor can religion be *got*. It is a life process.—Dr. C. W. Brewbaker.

Many parents have made the church the step-mother of their children.—Dr. Brewbaker.

Stewardship is valuable not so much to raise more money as to raise better men.—Dr. S. S. Hough.

Older people must learn the grace of resignation that youth may learn the beauty of service.—Ira Jenkins.

A little speck of moral radium has the power to lift the staggering world out of degradation to the breast of God.—Dr. C. W. Poole.

Friendships are a greater protection to the world than battleships.—Dr. Poole.

The angels' song is expurgated by a government bureau.—Dr. Poole.

Old men start wars, young men fight wars, babies pay for wars.—Dr. Poole.

KNIGHTSTOWN CELEBRATION

The Fiftieth Anniversary of the establishing of Knightstown, Indiana, Meeting of Friends was observed Sunday, April 20. At the morning service Charles E. Hiatt, Yearly Meeting Superintendent, preached a most excellent sermon from the text: "And unto the angel of the church write, I know thy works." Rev. 2:18, 19. Dinner was served at the church to about 200 people.

At the afternoon service, Mrs. R. L. Bell gave an interesting paper: "Fifty Years of Quaker Endeavor." Esther Cook and S. Adelbert Wood, former pastors, brought brief and forceful messages. Sophia Keys and Rebecca Midkiff, the two surviving charter members, were present and gave interesting talks of former days. The Young Quaker class that sponsored the anniversary program presented the ladies with bouquets of American Beauty roses. And several letters from absent members were read. A very pleasant surprise came as a fitting close of the afternoon program when Allen S. White presented the church with the deed to the vacant lot adjoining the new parsonage.

The evening program was a concert by the Madrigal Club of Earlham College. The Club composed of thirty young ladies delighted the large audience that packed the church, with singing, readings, and instrumental selections.

California and Points East

BY ELIZABETH MARSH

Jolly as it was to be in San Diego, our time was becoming short so on Tuesday we returned over the beautiful mission trail to Whittier, this time to be entertained at the hospitable David R. White home. Rowland White is not the only Yearly Meeting executive in the family, for we learned that his mother, Grace H. White, beside being president of the Whittier Monthly Meeting Missionary Society, is President of the Executive Board of Women's Society of the Yearly Meeting. And beside being all of that, she is a gracious hostess and we appreciated much the hospitality of the home. It was my pleasure to remain there until Thursday, while Maria Scattergood went to Long Beach Wednesday evening.

Wednesday night we had the last opportunity to meet with Whittier Friends at the church. Maria Scattergood spoke to the mid-week meeting group, and after I had spoken very briefly here, I met with another active group in the church—the Girl Reserves. They had a Japanese program, which included Japanese refreshments. This is an alert group of school girls who are seeking ways for rendering Christian service.

We had very much hoped to be at Lindsay on Friday night, but a union service had already been scheduled there for that night, so we did not go. On Friday, then, Portia Kellogg and I took the trip up Mt. Lowe near Pasadena. What thrills we had in creeping up the steep inclined railway, and looking out as far as the mists and clouds would permit on the gorgeous views below! How beautiful the world was that day! We shivered and chattered some in the crisply cool atmosphere near the top of the mountain, and after a short hike were ready to bask in the warmth of the big lobby of the inn until time to return "to earth" again. There I said au revoir to the Kelloggs, and went to Los Angeles to meet Maria Scattergood and be ready for the early morning train north. It brought a pang of regret to leave the friendly community about Los Angeles, which by then had become so familiar, and to leave the homes that had been so generously and freely open to us. Truly California seems very near now. But what of San Francisco?

After a flying twelve hour trip up there, which took us for miles along the ocean and mountains, we arrived at 7:45 on Saturday evening and were met by Sarah Ellis and Mrs. Erskine. It was splendid to find them waiting for us, with rooms reserved for us at the Y. W., and plans all made for us for Sunday. For several years Sarah Ellis has been in Y. W. C. A. work, working among immigrants under the National Board. We were delighted at the chance to know her, and were grateful for her help in making plans for the short visit in northern California.

What a busy day Sunday was! Fortunately, the Friends Meetings in this Quarter are close together, so we could visit several in one day. Charles Mott is pastor at Berkeley Meeting, and Levi Gregory is serving in Oakland where he has been for over twenty years. A number of University students attend these Meetings. Maria Scattergood went to the conservative meeting in Berkeley, while the Y. F. Secretary met at 9:45 with the William Penn Class at Berkeley Friends Church. This is a progressive group of young people, led in their discussions and activities by Olive Naylor. The class period was followed by the Easter service, with special music and a message from Charles Mott. There was just time to get over to the conservative meeting for a few minutes, before we were taken to the home of William James, where we were entertained very happily until the next day. It was a joy to be there, and become acquainted with these people who were friends and relatives of many of our friends. In the afternoon we met with the Friends of Berkeley Church, instead of having an evening service. This, then, gave me a much desired opportunity to meet with the Oakland young people at C. E. meeting. Though the rain was coming down in torrents, nearly a dozen young folks ventured out and we had a good time getting acquainted and talking together. Since this was our only chance for group meetings in this Quarter, we were doubly grateful for having had the day there. And I felt that the visit in California would have been incomplete, indeed, without having met with the many Friends there, and observed the activities in that particular corner of Quakerdom.

There were opportunities to meet several folks individually, too, and a chance to see the city. On Monday Maria Scattergood went to Los Gatos to be with relatives. Arthur Beede, brother of our Foreign Mission Secretary at Richmond, and a doctor in San Francisco, piloted me about on a sight seeing tour on Monday. We enjoyed the dinner which followed with Sarah and Mary Ellis in their apartment, and a journey afterward through Chinatown. Tuesday I had the special treat of lunching with Mary Kimber, her small daughter Elizabeth, her mother, Mrs. Coffin, from Whittier, and Olive Naylor at the Kimber home in Berkeley. Mary is a school-day friend, and it seemed too good to be true that I could really visit her in her own home in California. Then in the afternoon one of our Young Friends who is doing some service work on Oakland public play grounds, Eleanor Cox, took me for a drive and for a last-minute call at the James home.

For we had discovered that instead of starting east on Thursday as we had planned, we would have to come on Wednesday in order to get reservations. So some rapid changing of plans found us ready to start from San Francisco early Wednesday morning. In a dashing rain we boarded the ferry for Oakland. At that we were fortunate, for the rain turned into a violent storm later in the day, we read. And so we said good-bye to California, but I am quite sure it was only a temporary good-bye. It is too nice a state, and there are too many fine folks out there to think of making it a permanent farewell.

From Wednesday morning until Saturday afternoon we flew eastward with little interruption. A big landslide in the mountains detained us for a short time, but we were glad not to have been on the train ahead which was held up for 17 hours!

And then Wichita! Surely life has been one continuous round of new and interesting experiences for the past few months. You may know that it was with genuine joy that I hailed this privilege of being in still another Quaker college. I discovered almost at once that it was not the best time to be there so far as school was concerned, for President Mendenhall was in Oregon all the time I was there; it was just at the end of the spring vacation recess, so many of the students were not there on Sunday; and the Yearly Meeting Pastor's Alliance was in conference. But we were made welcome in a warm and cordial manner at once by Prof. John D. Mills and Mrs. Mendenhall, and later by others as we had opportunity to meet them. On Monday Mary Ida Winder joined us, so here I was to lose my companion who had made so many wonderful things possible for me, and whose companionship had meant so much on the long journey west. Maria Scattergood and Mary Ida, after spending some time in Kansas, planned to go to Friendsville, Tennessee, and North Carolina.

You will realize that things must have started well when I say that we had dinner the very first evening with Myra Binford, her mother, and her brother Dan. That was a happy occasion, and we were glad to meet Micajah Binford and his wife who drove in while we were there, on their way home after a drive from Ohio by auto. And Sunday was a full day from morning until the evening service, where Maria Scattergood spoke. After meeting with the Intermediate young people in their morning opening exercises, there was a college student S. S. class, conducted by Anna Jane Michener. Because of much rain, the attendance was rather small. During the morning hour for worship I had a hitherto unexperienced privilege—that of speaking at Junior church. What a flourishing department of the church work that is, with Mrs. Mendenhall and Juliette Reeve as the moving spirits! Here every Sunday morning from 40 to 65 children gather for their own meeting for worship. It pleased me greatly to be there.

We enjoyed dinner and a social hour with A. F. and Cora Styles. In the afternoon Maria Scattergood and I met with a group

of young people who meet at irregular intervals on Sunday afternoons to discuss topics of interest to them. This time we talked about the Young Friends Conference, and a good deal of interest and enthusiasm for it was manifested. After a period of happy fellowship about the supper table with the John Mills family, I met with the Intermediate and Senior C. E. groups combined. So you see there was much opportunity for meeting Friends.

On Monday Paul Blanchard talked to the student body, and our charming hostess, Mrs. Mendenhall, took Maria Scattergood, Mr. Blanchard and myself to lunch. Dinner we enjoyed at the home of John and Anna Jane Michener, and there we saw our good friend Lenore Beals, who helped in the Philadelphia Young Friends office last year. That evening the Pastors' Alliance sessions began and from then until the time of my departure I continued to meet ministers from all over the Yearly Meeting. I appreciated greatly this opportunity. Ralph Jackson, pastor at Emporia, is president of this organization. It was good to see Theodore Foxworthy here, from Nebraska Yearly Meeting.

Two things more I must mention of the all-too-brief visit at this Quaker center. One is the dinner we had at the girls' dorm, with Maria Francisco Webster as our hostess. It was the one opportunity we had for mingling with the students during their leisure time. The other is how much we enjoyed the hospitality of Mrs. Mendenhall. We were sorry indeed to miss connections with Pres. Mendenhall, but were so glad for the acquaintance with his wife and son. And you who have had experience in going from place to place for weeks at a time know how gratefully we accepted the offer to use the home as headquarters during the time there. The time passed like a flash, it seemed, and on Wednesday I went to Lawrence.

Gerald Wood, a college friend, met me and after introducing me to my host and hostess, Mr. and Mrs. T. H. Hollingsworth, took me for a tour of the University grounds. I very thoroughly enjoyed seeing the many fine buildings, the wonderful view in all directions from the university hill, and the visit with Gerald, but failed to appreciate the raw northwest wind that fiercely assailed us! The next day was uncomfortably hot enough to equalize things, however, so I cannot complain of Kansas weather! A small group of young people came in to the Hollingsworth home that evening. Next morning Mrs. Hollingsworth took me to Haskell School, one of the largest Indian Schools in the country, and we spent a few minutes looking about that fine institution. I left for Kansas City before noon, feeling glad to have met the Hollingsworths and other Friends there.

My story is already too long, so I must mention the happy K. C. visit very briefly. If you people everywhere I go would not do so much for me, my stories would not be so long! While in K. C. I stayed with relatives, and attended a wedding at the Friends Church on Thursday night. When I learned that there was to be a Young People's Class social Friday night, and was invited to stay, I did so. That was a most delightful evening in the home of the pastor, J. Edgar Williams, and his wife. Anna Maxwell lives with them this winter. The Young People's Class is made up of a lively group of interested folks who, when I was there, were just beginning an attendance contest. How I did long for more time in Kansas, but it was impossible, so on Saturday, after a gorgeous drive about the city, I took the Wabash train for Oskaloosa. It should have landed me there at 11 that night, but a burned out bridge delayed us, so it was nearly two when I finally reached a hotel. At that unearthly hour there is nothing else to do but say good-bye—so good-bye for now.

BURNING THE MIDNIGHT OIL AT GIBARA

American Visitors Find Cuba Friends Active and Alert in Christian Work

At five minutes past twelve on Wednesday morning, April 14, we sang together "Blest be the tie that binds" and said good-bye to the small group of Gibara Friends who had been so eager to talk with us about the problems of the church.

But before telling about the events of the evening, let me relate the occurrences of the day. With Merle L. Davis as our guide, President Binford and I left Holguin on Tuesday morning. A small open car hitched to a little upright steam engine rocked us along to Gibara. Every time the baby engine whistled I wondered whether or not we would have to stop to generate more steam. The narrow gauge railroad twists and winds in and out among the hills and open stretches where small gardens of corn, beans and cabbage are to be seen.

As we neared the city of Gibara the beautifully blue ocean suddenly opened out before us. We talked about going swimming but were informed that sharks frequently infest the water close in shore. At the station we hired an auto to take us through the quaint narrow streets to the Mission home where Sylvester and May Jones, Esther Farquhar, Ora Wright, Iva Pickering and others have done such splendid work. Now that Iva Pickering's health makes it necessary for her to be away from the Station, the Cuban Friends with the help of Merle Davis, are carrying on the day school. Arsenio Catala is pastor of the meeting.

AN ALERT CHURCH

In the evening we attended the Christian Endeavor meeting. I was impressed with the spontaneity with which almost all of the forty-six members present took part. There were no awkward pauses. And the leader found it quite unnecessary to urge the young people to participate. After the Christian Endeavor service we met with perhaps a dozen of the church members—mostly men—to talk about the development of a self-supporting, self-propagating and self-governing church. To our surprise we found that the annual budget was over $1400. This goal has not been reached as yet, but during the year 1924-25 the members contributed more than $1200. Of the seventy-odd members, sixty made regular weekly contributions.

After determining the budget a financial letter is prepared and sent to each of the members setting forth the work and needs of the church. Every month the pledges are reviewed by the finance committee and all who are in arrears are urged to faithfulness. Friends at home might well learn a lesson in business-like methods of church finance from Gibara Friends.

When we came to the question of self-propagation we asked them whether they thought there was anything in Christianity worth sharing with others. One young man immediately answered "Pardon." We asked what he meant and he said that he was once a sinner doing those things which were displeasing to God, but Christ had forgiven him his sins and helped him to live a life pleasing to God. Another replied that the strength which Jesus gives to overcome sin is worth telling others about, while a third said that the desire to serve which Christianity brought should be shared with others.

We then asked them how they were sharing Christianity. Among the answers given were the following: "By living Christ-like lives every day;" "by doing family visiting and talking about the Gospel;" "by inviting others to the church and Endeavor services." We asked them how Christianity might be shared with those in the home. They replied, "By living true lives at home and teaching the children the Bible and how to pray." When asked why they attended the church services one said, "I come to church because I find there a spirit which I lack and need." Another replied, "I come to have communion with other Christians." We found that the Christian Endeavor Society is doing some effective temperance work. One young man arose and said that he had smoked until recently, when a committee of the Endeavor had convinced him that it was harmful to smoke and he had decided to give up the habit.

SOME EMBARRASSING QUESTIONS

But the subject of self-government drew forth the most thought-provoking discussion of the evening. After making inquiry concerning the general work of the monthly meeting we opened the whole question of the relation of the church to the Mission. The first question asked was a humiliating one. "The Baptists and Presbyterians give their young ministers an opportunity to gain theological education which helps them in their ministry, but Friends do not offer this

training. Are you not going to make such training possible soon?" I wish every Friend in the Five Years Meeting could have stood in the presence of the questioner as he plead for more training for the Cuban ministry.

The second question centered around the desire for closer co-operation between the Mission and the church in matters of ideals and policies for the work. The Cuba Friends are coming to feel that they must share more largely with the Mission in the planning and work of the church. I am glad to report that the Mission has taken steps which will meet this desire of the church.

The third question seemed quite simple at first but grew into a very lengthy and helpful discussion. "What are the powers, rights and duties of the Cuba church?" asked one of the young men. The discussion which followed brought to light the fact that a committee of Cuban and American Friends was appointed some months ago to prepare a Discipline for the Monthly Meetings and for a Yearly Meeting. Due to geographic location and other difficulties there is no need for Quarterly Meetings. When the Yearly Meeting is organized a large share of the responsibility now borne by the Mission will be transferred to the Cuba Friends Church.

This church will need some financial support from Friends in America for some years to come and will covet the sympathetic, cooperative help of wise American counsellors, but it will grow in stability, independence and spiritual power. Friends in Cuba cannot be crushed out. They are firmly planted and have already made a flourishing growth. They are interested in peace, evangelism, temperance, education and a religion of the Spirit. They are worthy to be recognized in the sisterhood of Yearly Meetings. And they have many things to teach Friends in America. They are not given to controversy. So rich in meaning and experience is Christianity to them, so vital is the propagation of their faith, so challenging are the great variety of human needs which confront them on every hand, that they are wholly consumed with the task of fulfilling their mission as a church. We may well pray God that they may be kept alive to the real issues of Christianity and never allowed to dissipate their fine energies in the sterile and barren controversies which have so depleted the spiritual life of Friends in the homeland.

Early the next morning we were up and away to our next appointment, but the telling of that story will have to wait until there is more time. A strike was declared a few days ago on the railroad between Santiago and Santa Clara. This ties up about half the road between here and Havana. As a result we are having to leave this afternoon (April 17) for Gibara to go by boat to Havana. We shall arrive there some time next Tuesday or Wednesday and I shall spend a few days with Arthur and Ellen Pain before leaving for home.

B. W. B.

INTERPRETS NATIONAL SPIRIT IN CHINA

Foreign Concessions and Industrial Penetration are Big Factors Says Lloyd Balderston

Foreign concessions and the industrial penetration of China by foreigners are special causes of the present nationalistic revival in China, according to Lloyd Balderston, of Wilmington, Delaware, who has just returned from a three-months' tour of inspection in China. He was sent by the American Friends Service Committee to find possible avenues of service. Since the riots last summer, he states, the Chinese have been increasingly eager to free their territory and their Customs Offices from foreign control and restore their impaired national sovereignty by abolishing "unequal rights treaties."

Economic penetration by foreigners is everywhere in evidence, says Lloyd Balderston. The cargoes of both river boats and coast-wise steamers consist largely of huge cases of cigarettes and cans of kerosene. The factories so much in evidence in Shanghai, Hangkow and some other cities, are to a considerable extent owned and operated by foreigners, the wages paid to operatives being extremely small. The prominent place of students in national activities, he explains, is due in part to the low literacy of the nation and in part to the traditional honor accorded to scholars.

Relations between Chinese and foreigners in Shanghai are the sources of frequent trouble. The foreign concessions—except for the Friendship Section—is ruled by a municipal council which has functioned 64 years, but which has no legal or treaty basis. In these concessions are nearly 18,000 Japanese, about 19,000 westerners and over a million Chinese. The council, elected by the foreigners, consists of six British, two Americans, and one Japanese. The foreigners pay no taxes to Chinese authorities here or elsewhere in China. For the land occupied, rents are paid to Chinese owners. Taxes for municipal purposes are levied on property-holders, about 80 per cent of the total being paid by Chinese. The total expenditure for education of Chinese by the municipality a few years ago was less than that expended on the Municipal Band. Barring areas in the concessions there are at least two large parks in Chinese territory maintained by municipal taxes, but not open to Chinese; the French admit them by a permit. Large areas outside the concession have been opened up for building purposes by construction of roads, for which the land has been taken when it could not be bought. It is only fair to say that many foreigners in Shanghai believe that however strong may be the legalistic defence of the present system, it is bad policy to continue it, because it is an affront to the Chinese.

A fruitful source of dissatisfaction, particularly in Shanghai, is the fact that Chinese in the concessions are not accorded equal rights with foreigners in court proceedings. Foreigners can only be prosecuted before their own consular courts; while Chinese are haled before the "mixed court," which, while nominally Chinese, is entirely subject to foreign authority.

The status of foreign merchants, manufacturers and bankers under the treaties is greatly objected to by the Chinese. However honest in their dealings these may be, the fact that they pay no taxes to the Chinese government and that they are making profits out of Chinese trade and industry, gives color to the claim that they are exploiting the Chinese people for their own profit. This note is very heavily emphasized by the agitators, sometimes with little actual justice; for, as is fairly pointed out by the foreign merchants, China also benefits by the trade which they carry on. It is true, however, that the "unequal treaties" give the foreigners certain advantages over the Chinese merchants, enforced by naval protection; and this fact cannot but be offensive to the Chinese in their present state of intense nationalistic feeling.

Labor agitation in the cities where manufacturers are going on, is one of the most obvious sources of trouble. This agitation has been going on for some time, although strenuous efforts have been made to suppress it. Profits from those are high and and wages low; so it is more profitable for owners to yield than to let the mills lie idle. Consequently, strikes have on the whole been successful. Whether any vision of the value of sympathetic treatment of operatives has dawned on the mill owners as yet is hard to estimate. Certainly the plight of the workers, when one has seen the places where they live and compared their wages with the land rentals which they pay, is pitiable enough. The American Friends Service Committee is giving help to the first model village for these workers, which it is hoped will be the forerunner of many such villages built by Chinese capital for the decent housing of the men and women and children who are helping to create the wealth of Shanghai.

The peril of Russian propaganda in Chinese affairs is probably overestimated, according to Lloyd Balderston. Evidences of paid Russian agents have been found; but there are so many other more evident sources of the major events in China that the reports of Russian influence have probably been greatly exaggerated.

It is upon our willingness to listen and hear God speak that our prayer-life from first to last depends.—E. HERMAN.

FRIENDSVILLE, TENN.

Boys and girls, from our Southern Highland, who had never read a magazine article or a book last September, are now enjoying "The Atlantic" and Shakespeare at Friendsville Academy.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

OLD MOTHERS

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet,
With murmured blessings over sleeping babes;
There is something in their quiet grace,
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes,
That far outreaches all philosophy.

Time, with caressing touch, about them weaves
The silvery-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech;
Old mothers—as they pass, with slowtimed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers!—as they pass, one sees again
The love that makes one's life so rich and full.

—*Century.*

A MOTHER'S INJUNCTION

Do whatever He tells you. JOHN 2:5.

These memorable words spoken at a time when a domestic problem challenged the ingenuity of those in charge of a wedding occasion are big with significance. It was at Cana of Galilee and the mother of Jesus was there. Because of an unexpected number of guests, the supplies were being rapidly depleted and the resourcefulness of those who understood the situation was being taxed to the limit. Who is equal to such an emergency like a mother accustomed to provide for the wants of a household where growing children ever find room for something more. There must be a way, but how to find it is the question that marks the difference between those who succeed and those who fail when a crisis is pending. Sympathy for the hostess, who would avoid all possible embarrassment, especially at a wedding feast, urged action upon her who had learned to appreciate the help of her capable son. She enlisted his services and expected him to do what he could to relieve the pressure. She gave instructions applicable to every occasion and full of meaning for all who would serve.

It is the mother who never falters or wavers, who never despairs, who "leans hard," who sooner or later finds the emergency met and home the happiest place in all the universe. The claims were unusual and the first reaction seemed to be a test of faith. But faith will not take "no" for an answer where love abounds. Motherhood would be of little avail at any time were it not for that same background of infinite love. "The true mother heart, like the divine heart, proves its love by giving and doing, and it can reach the beauty and pricelessness of Christian motherhood only when the divine Spirit is reflected, day by day and hour by hour." Motherhood means the reflecting of that heavenly light which through faith should triumph because the divine promises never fail. We stop in reverent wonder at the privileges of the ministry of motherhood and ponder on how and why we can ever fail to put first things first, and do whatever He tells us.

It is the glory of the Master to meet an emergency, to relieve embarrassment, to promote goodwill and loving fellowship, to create faith in himself and his Father that others may come to know and find joy in service. Confidence expressed by those who know becomes a connecting link between Him who has "all power in heaven and in earth" and those who help to make that power available by doing whatever He tells them. Because the servants knew the source of that new supply pronounced the best by the governor of the feast, they, too, could pass on the injunction that others may share in like helpful service. As the positive and negative polls make possible a current of electric power when right contacts are made, so the expressed confidence of one who believes in Jesus stirs to right action those who are ready to serve. The faith of two or more in action is the secret of spiritual power. Happy is the mother who can say to those of her household, Do whatever Jesus tells you! Happy also are we who recall a mother's injunction and find in Christian service that doing Jesus' bidding, not only displays His glory, but helps to promote faith and love in all who share with Him in meeting the emergencies of life.—J. R. W.

A MATCHLESS PROFESSION

BY E. F. HOFFMEIER

At least there is none greater than motherhood. We commonly say, "She gave up a promising career for marriage." What did she "give up"; what *permanent values* did she give up? She did not give up the use of her education nor the chance of developing a womanly personality. She did not sacrifice love nor the graces that came with her higher training. What she did give up was a *public* career. The career was still hers—*a career in a home.*

Perhaps there is no attitude of present thinking that discredits motherhood more than that which belittles it as a profession in comparison with other fields that are now open to women. At an educational meeting, not recently, however, a woman member of the faculty of a college for women spoke of marriage in disparaging terms: it is well enough as a last resort, but not what a woman of ability or education should particularly care for. This is, of course, an extreme statement of the attitude. "It is contrary to nature, morals and common sense," but there is more than a little of this feeling around. In education we prepare young women for most of the occupations once open only to men and merely by inference train them for the one profession which women alone can enter. "How sensible and natural it would be," says Frederick Lynch, "if the women's college catalogs referred specifically to the value of college training to women as fitting them for the essential and fundamental women's profession of motherhood."

We wonder if it is a greater profession to teach the minds of other people's children than for a mother to mold the personalities of her own children by the culture and discipline of her own life, or if "doing social work" is higher than making a home that needs no social service. If journalism and teaching and authorship and the rest, only, are professions, do we mean that the bearing and rearing of children is a work only for *inferior* women?

She gave up—this woman who married—the public recognition that goes with a public career. There is a fascinating glamour that attaches to public life. But many a cultured, educated mother, who has chosen to make a life work of the creation of a home and the rearing of children, has made a real success in life, a most worth while contribution to her generation—has chosen the greatest profession.

ALONE

BY ABBIE HOBSON

Alone, alone, thou blessed Christ,
Alone upon the cross;
In agony, no tongue can tell,
To save a world that's lost.

Alone, no pitying eye to see,
The cruel mockings there;
No cooling drop to quench thy thirst,
In answer to thy prayer.

O, love divine! O, love supreme!
To come to such as we;
To die upon the cruel cross,
Beyond Gethsemane.

Pasadena, California.

We must unlearn some of our talk about "unhappy divisions." Divisions are only unhappy when tempers are sharp and awkward; otherwise, they may be very profitable, and very happy. The alternative may be spiritual death, as history has witnessed before now. Public opinion does not necessarily mean freedom, it may be the death of liberty, and only the spirit of Jesus can revive it.—T. R. GLOVER.

QUAKERDOM · AT · LARGE

Fred E. Carter, pastor of the Friends Meeting at Everett, Washington, has been invited to give the annual baccalaureate sermon before the graduating class of the Everett High School.

Byron Haworth, speaking on "America First," won first place at the Annual Peace Oratorical Contest held at Guilford College, N. C., April 12, and represented the College at a State Peace Oratorical Contest held May 3, at Davidson, N. C. At the College Contest, Charles Weir was second with an oration entitled, "Peace Through Education and Arbitration."

The annual meeting of the German Friends, and Friends of the Friends, will be held July 29th to August 1st in Germany, probably at Hamburg. Any American Friends who expect to be in Europe at that time, or who have a concern to go to this meeting, are invited to correspond with the American Friends Service Committee, 20 So. 12th Street, Philadelphia.

When in the Pacific Northwest recently, Ellison R. Purdy, of Minneapolis, Minn., called on Fred E. Carter at Everett, Washington, who introduced him to the setting of the Friends work there. They drove together to Bellevue, out from Seattle a few miles, to see Robert E. Pretlow, whom they found to be slowly improving from his affliction of a few months ago.

The receipt of the program of the 231st annual session of New York Yearly Meeting, which opens at Poughkeepsie, May the 27th, reminds us that the Yearly Meeting season comes on apace. Charles M. Woodman of West Richmond is to give the opening address and will lead the twenty-minute devotional meetings at mid-day throughout the sessions. The missionary address will also be given by him. Among the other speakers listed, are S. Edgar Nicholson, Thomas E. Jones, and Elbert Russell.

It will be of interest to many of our readers and especially those of the Hodgin connection, that under the auspices of the Hodgin Memorial Association, Greensboro, N. C., of which Rufus E. Hodgin is President, a memorial Hodgin reunion is to be held July 31st at the old Center Friends Church in Guilford County, N. C. The founder of the Hodgin family in America was one of George Fox's missionaries who came to America in an early day. About the year 1750 his grandson with his family went to the province of North Carolina where he became identified with the Central Meeting, which makes it a fitting place for holding the reunion which is being planned.

Cora H. Kittrell is pleasantly and helpfully occupied this year in the position of Matron of the girls dormitory of Western Union College, an institution of the Evangelical Church, located at Le Mars, Iowa. There being no Friends meeting at hand she attends the college church where she feels much at home. "The President is a great admirer of Rufus Jones," she writes, "so I am not entirely among strangers." At the closing of the college year, she will return to her home at West Milton, Ohio, and expects to be present as usual, at the sessions of Indiana Yearly Meeting.

Newberg, Oregon, Friends, presented the George Fox pageant (written two years ago by Elizabeth Emerson) in the Public Auditorium of their town, two or three weeks ago. It was very largely attended by the community and it was characterized by the *Newberg Graphic* as being "an unqualified success." Under the leadership of Ida Van Blaricom and the coaching of Esther Binford of the college faculty, Newberg Friends entered heartily and enthusiastically into the pageant which depicted the various steps and development of the Society of Friends and the causes for which it has stood.

Earlham College has won a place in the athletic sun of the United States through the recent achievement of its star athlete, J. Owen Huntsman, in winning second place in the Decathlon contest of the annual Pennsylvania Relay meet held at Philadelphia. Entering as a dark horse in the meet, young Huntsman established his claim to the title of the second best all-round college athlete of the country. The Decathlon contest consists of ten events, including jumping, hurdling, short and long distance running, pole vaulting, and the discus and javelin throw. In winning the 1500 meter race, the Earlhamite established a new record.

A visitor at the Central Offices one day last week was Dr. Elisabeth Shapleigh, an eastern Friend who is promoting the China Medical Boat Fund. The Medical Boat is a dispensary, the home of doctors and nurses, both American and Chinese, which goes up and down the Grand Canal, China, stopping for clinics at the thickly settled, mud-walled villages along the banks of the Canal. Dr. Shapleigh, the Chief-of-Staff of this medical unit, is planning to sail for China the last of August, before which times she hopes to raise the $10,000 necessary for the work. Bishop Paul Jones of the Fellowship of Reconciliation, is acting as Treasurer, 383 Bible House, Astor Place, New York City.

Guilford College faculty and students held the first of a series of Open Forum meetings, April 21, and the topic discussed was "Foreign Students on the Guilford College Campus." The plan is to have these gatherings every two or three weeks in which the college people meet for an hour to discuss present-day problems, thus keeping themselves informed regarding affairs of the outside world and suggesting reading material to be set aside in the library where those interested may become informed. When the question of having foreign students at Guilford arose there was a variety of opinion, but it was felt that the attitude of prejudice was so in the minority that Guilford could safely invite the foreign students to her doors.

Our friend, Grace Tower Warren, Secretary of New York Yearly Meeting (15th St.) and well-known among American Young Friends, is to be married within a few weeks to Edward Pease Sturge of Hampstead, London, an active member of London Yearly Meeting. The wedding is planned to take place shortly after New York Yearly Meeting and our friends expect to sail for England toward the end of June. Thus we have another venture in Quaker internationalism. This is fine, and we thoroughly approve. Why is it, however, that the Quaker matrimonial tide seems to have set in so strongly toward England? We have some misgivings when we think of the Gilletts, the Littleboys, the Harrises and now, the Sturges. While we do not seek to maintain a Quaker "balance of power" on the basis of diplomatic understandings, we do hold somewhat to the good old-fashioned doctrine of reciprocity. We would suggest that young men Friends on this side of the Atlantic bestir themselves!

NEWS OF OUR MEETINGS

The regular session of Parsonsfield Quarterly Meeting will be held at East Parsonsfield, Maine, May 15, 16, 1926, instead of at Sandwich, N. H., as recorded in the Yearly Meeting Minutes. A hearty welcome is extended to all Friends who can be present and the occasion is being looked forward to as a time of blessing to all.

Friends at Washington, D. C., are back again in their own Meeting-house and Quarterly Meeting was held there recently. The house has been very much improved, the walls having been painted in tan-cream with a French gray below the window rails, and the ceiling is old ivory. The lighting system has been changed throughout, it now being the Hyperion closed bowl type. All inside woodwork including furniture was cleaned and varnished, and floors, not covered, were also scraped and varnished. The location of the kitchen was changed much to the advantage of all concerned, with a

new range and equipment installed. Six new solid walnut chairs for the pulpit platform were made possible through the gift of a former member now living in Philadelphia. The greatest change was made by adding a mezzanine floor over the back hall and primary department, which gives a splendid department for the young people's class and may be used as a rest room at Quarterly Meeting and for Committee meetings. The class has already given it attractive equipment. The newness of the entire plant is very evident. For four long months, since December 8 when fire did such havoc, the meeting has been deprived of their building, the membership of both meeting and Sunday School having suffered somewhat. They began again, however, under rather favorable circumstances, with new faces in the school, and a few weeks of earnest work may fully recover the loss.

Fred E. Smith, Field Secretary of the Five Years Meeting, has just completed a two months' tour of North Carolina Yearly Meeting. He has attended the sessions of five Quarterly Meetings and held Quarterly meeting Conferences in three others besides visiting twenty-three local meetings. In all these meetings he has found a hearty welcome and a fine spirit of cooperation.

The Denver, Colorado, Meeting of Friends has not been left comfortless in the absence of a pastor. A crowded house attended the Easter program and all services are well attended with a good interest manifested. Alfred Young, a minister and member of the meeting has been very faithful and at present has charge of the morning services. The head of the State Prohibition organization spoke at one service. The services of these and others are being much appreciated.

The pastors, their wives and husbands, and the Evangelistic Board met at the home of the pastor at Bolton, Kansas, for their second mid-Quarter conference. These are proving a blessing in promoting a united work. Hattie Hobson presented the subject of the relation of the pastoral committee to the pastor which was followed by helpful discussion. For various reasons all were not able to be present. Plans have been made for George C. Wise to begin a series of meetings at Stark, Kansas, May 2, where the church has been closed for three years, with the hope that the church may continue to serve the community.

For a week, pre-Easter services were held at Noblesville, Indiana, under the direction of the pastor, Gertrude M. Reinier. Beginning on Sunday, the evening meetings were sponsored by the various classes of the Sabbath School. Each class had some special program to present at the opening of the services. During the week there were seventeen conversions and renewals and on Easter Sunday, the closing day of the series, there were twenty-two accessions to the church. The Easter services were very beautiful, amid lovely flowers, with special music and an impressive talk by the pastor. The result of the week's special effort was a great blessing to the membership.

Baltimore Quarterly Meeting of Friends was held, April 17-18, at the Friends Meeting-house, Thirteenth and Irving Streets, Washington, D. C., which had been recently remodeled. At the meeting on Ministry and Oversight, Murray S. Kenworthy spoke on Friendly Evangelism. Following the business session when the present military legislation was discussed, Matilda Atkinson Minthorn, returned Alaskan missionary, gave a message. In the evening a lecture on the Immigration Problem was given by the Honorable William A. Holliday, a Friend from Georgetown, Illinois. On Sunday morning in the Meeting for Worship, Minnie Bassett brought the message. The afternoon was devoted to the work of the Yearly Meeting Evangelistic Committee, and at the Christian Endeavor service in the evening an illustrated lecture on the Near East Relief was given.

Sunday, April 25, was a field day at University Friends Church in Wichita. One hundred persons were formally welcomed into membership. This is the largest single group of members ever welcomed into the church. It includes 29 received by letter, 20 in the relation of fellowship, 10 active by request, 8 associate by request and 33 associate members accepted into active membership. All but eight of these have come to the church since the first of October last. The fellowship members are students in Friends University or members of the faculty, who are members of other Friends churches or other denominations, who desire to affiliate with University Church during their stay in Wichita.

Manton, Michigan, Friends Church was opened for meeting Sunday evening, April 25, and things are looking good for a meeting. William Kinsey is leading the singing and C. B. McKean is the evangelist. A good attendance the first night was encouraging, the Methodist and Free Methodist people have promised to lend all assistance possible, and Friends are hoping that God will call some God-fearing, Spirit-filled man to this meeting as pastor when these meetings are closed. The church has been closed for two years and not the voice of a preacher was heard as pastor. "Whom can we send; who will go for us?"

Sand Creek Quarterly Meeting was held at Azalia, Indiana, April 17-18. At the business session on Saturday, Ethel G. Bond of Amo, Secretary of the Committee on Religious Education in Western Yearly Meeting, spoke helpfully on that subject. The pastor, John R. Walter, gave inspiring sermons on both days. Sunday night, Jehu Reagan of Carmel, Chairman of the Prohibition and Purity Committee of the Yearly Meeting, gave a powerful address dealing with that phase of Christian work.

H. Elmer Pemberton, working under the auspices of the Five Years Meeting of Friends as Field Evangelist, recently closed an eighteen day meeting at Xenia, Ohio. His deep, quiet and forceful messages were greatly appreciated and listened to each evening by an attentive audience. The spiritual life of the entire church was deepened and a number expressed their desire to live a life devoted to God's service. One afternoon the children from the Spring Hill school attended in a body. The message was from the subject "Having a Noble Purpose in Life," which seemed to have a great appeal for the pupils and no doubt they will be greatly helped by it. Special singing was a feature of each service which added very materially to the success of the meeting. Grover Crawford, the faithful and efficient choir leader, was present each evening to take charge of the song service. Thanks is also due Reva and Mary Dakin, who sing so beautifully, for their many special numbers. The location of the Friends Church an eighteen day meeting at Xenia, Ohio. The from the over-churched, down-town district, makes this church especially useful in at Xenia, which is on Spring Hill, and away its field. The work is progressing nicely and Friends have much to thank the Heavenly Father for. The prayers of God's people are earnestly requested that the work here may prosper and that many may be brought to Christ.

Charles Mott, who for five years has been pastor of the Friends Church, Berkeley, California, has offered his resignation to take effect on June 1. He will be succeeded by L. Clarkson Hinshaw, of Oregon Yearly Meeting, who will take up the work about July 1.

PASTORS' ALLIANCE AT WICHITA, KANSAS

The annual session of the Pastors' Alliance of Kansas Yearly Meeting was held, April 12-15, at Friends University, Wichita, Kansas. Heavy rains and rural road conditions reduced the attendance somewhat but many pastors and workers were present. The missionary sermon on the first evening was by Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting. He showed that our commission reaches to all nations and our responsibilities are as big as the whole world.

The next morning, Pearl Hayes spoke on Prayer that changes things and opens doors, while George Wood of Oklahoma gave a helpful talk on the Pastor's Part in Outside Church Activities. A Bible Exposition by Homer Cox of Cleveland, Ohio, on stirring up the gift of God within thee, and suggesting right methods of doing it, was much appreciated.

An edifying comment on the Lord's

Prayer was given in the afternoon by Harry Cox of Wichita, and J. Edgar Williams presented the subject of the Church's Financial Program, showing how the use of money reveals the man. M. F. Swafford, Yearly Meeting Superintendent, proposed a report form that was approved by the Alliance, giving information about membership, officers, opportunities, needs, financial condition, etc., to be given the pastor's successor. Homer Cox spoke again in the evening on Christ and the Church.

An interesting talk by Luther Dillon on the beauty and perfection of God laws opened the program Wednesday morning. O. B. Baldwin followed with an inspiring discourse on the purpose of standards in Sunday school. The Bible Exposition by Homer Cox set forth in a wholehearted way the preacher's problems. He spoke again in the evening from the words of Jesus, "Peace be unto you."

In the afternoon, Andrew W. Stuart of Lowell, Kansas, talked of fishing on the right side, and Carl W. Byrd of Alva, Oklahoma, followed with a discussion of a church program for a year. The fellowship hour in charge of M. F. Swafford was very helpful and encouraging. Many new arrivals from over the state were in evidence on this third day.

Lloyd Balderston of Philadelphia, returning from a visit to China, gave an interesting talk on the needs and conditions in the Orient. Elden H. Mills from Indianapolis, Indiana, spoke on the office work of the Holy Spirit, and Homer Cox gave a workshop message on How to Build a Sermon. The increasing demand for a teaching ministry requires thorough preparation with a purpose to accomplish something. Aaron McKinney spoke the last afternoon on a Spiritual Message, being followed by a talk on the Jericho Road of Life from Dr. J. H. Langenwalter of the Biblical Department of Friends University. The evening program began with a message on the Second Coming of Christ by William H. Garrison of Barclay, and the closing message by Homer Cox discussed the call to the ministry and the fruits that should follow.

The discussion of great problems, the preaching of important doctrines, and the delightful fellowship were of much benefit to all and the special music from singers from over the state was much appreciated. Officers elected at the business session for the coming year were: President, Arthur W. Haworth; Vice President, Nelson W. Nice; Sec., Treas., Estella Garrison; with John D. Mills and Lela E. Gordon, additional members of the Executive Board.

IOWA NEWS NOTES

Beginning on Easter Sunday, Ralph Clem assisted by Moses T. Mendenhall conducted a series of evangelistic meetings at Paton, closing with Scranton Quarterly Meeting held here, April 10-11, which was a time of real spiritual uplift. Helen Winnemore spoke effectively regarding the Peace Work, and the Young People's Work was presented in a challenging way. Lyngrove Quarterly Meeting was held, April 17-18, at Sugar Creek. The weather was good and the attendance large especially on Sunday. Elizabeth Marsh, Secretary for the Young Friends Board of the Five Years Meeting, was present and spoke of the purpose of the Young Friends work. She is making an itinerary of Iowa Yearly Meeting. Charles O. Whitely and President H. E. McGrew attended Winnesheik Quarterly Meeting held at Sawyer, Wisconsin, April 24-25.

HARTFORD Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

The Foundation is an interdenominational university of religion. Three separate schools of Christian training are grouped on one campus. As the names imply, the Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students. Splendid opportunity is offered to supplement specific courses and secure a well-rounded training in the whole field of religious education. Each school has its own faculty, curriculum, and body of students.

Hartford Seminary Foundation, Hartford, Conn.

ANNOUNCEMENT OF Y. F. CONFERENCE

The Young Friends General Conference is undergoing some very important changes this year, changes being made both as to date and place. For many years the Conference has been held on the campus of Earlham College at Richmond, Indiana, and has come to be known to many Young Friends simply as "the Earlham Conference." But because of the building operations at Earlham this year the Young Friends committee thought it best to move the Conference to some other place. Penn College at Oskaloosa, Iowa, has kindly invited us to move there, and the invitation has been accepted. This location is a fortunate one for it will make the Conference much more accessible than it has been in the past to the Yearly Meetings farther west.

The date of the Conference this year has been moved forward one month. The time set is June 25 to July 4. This change from the last week in July has been made so that it will not break into the midst of the summer work and Summer School study as was true of the older date.

The plans for the Conference are progressing rapidly and the list of leaders will be announced soon.

GEO. A. SELLECK, *Chr.*

DOVER QUARTERLY MEETING

April Quarterly Meeting was held at the ancient meeting-house in Dover, New Hampshire. The preaching service was by Arthur Rinden and Edwin R. Niles. It was all instructive and helpful. Both are Western ministers but are now members of this Eastern meeting, Edwin Niles and his wife being the devoted leaders of the meeting at Rochester, N. H., and Arthur Rinden it is understood will soon marry a daughter of our worthy elder and treasurer Daniel F. Jenness. This couple after their wedding trip in June, will go to China as missionaries. Much time of the meeting was spent in making clear record and getting the preliminaries fixed in proper fashion for such an important move. There is another couple of faithful Westerners here, Mr. and Mrs. Harvey Jones giving themselves to the best interests of the Gonic meeting.

The sentiment of the Quarterly Meeting seemed to be that it is much better to smile than to cry over the report of one monthly meeting whose few members are taking up very humble service under whatever leadership seems to them promotive of truth and righteousness. Like the struggling flowers and grasses on our rough hillsides, there is a variety of form and spiritual coloring among us but there is also this springtide unity. We are all glad that the snowdrifts are fast vanishing and we are together longing for the warmth of the sunshine of summer which is sure to come.

In this connection we can hardly help expressing our admiration of the efforts of that devoted Philadelphia Friend Passmore Elkinton to gather together for a new cultivation the roots and stems and sprouts as well as the flourishing plants in the variety of us all. We trust that his soul will be cheered by the production of a composite fragrance for the blessing of a waiting world.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 16, 1926

Why God Chose Abraham. Gen. 18:1-8; 16-19.

Golden Text: All the nations of the earth shall be blessed in Him. Gen. 18:18.

Devotional Reading: Prov. 4; 1-5; 10-12; 20-22.

Intermediate and Senior Topic: Abraham's Hospitality.

Topic for Young People and Adults: Why God Chose Abraham.

Daily Readings

M.—Abraham and the Strangers. Gen. 18:1-8.
T.—Rebekah Receives Abraham's Servant. Gen. 24:17-32.
W.—Jethro Receives Moses. Exod. 2:16-21.
T.—Rahab Shelters the Spies. Joshua 2:1-11.
F.—Entertaining the Poor. Luke 14:12-15.
S.—Two Disciples Entertain Jesus. Luke 24:13-16, 28-32.
S.—The Blessedness of Fellowship. Psalm 133.

The three chapters intervening between the last lesson and this have one dominating theme: Abram's overmastering desire for offspring, and God's repeated promise to bestow them. He would be Abram's shield

and exceeding great reward. Each shining star in the heavens would be a symbol of God's promise. His name was changed to Abraham, Father of a Multitude, and Sarai's name was changed to Sarah, Mother of a Multitude.

Abraham tried to help out by taking another wife who gave birth to Ishmael, but that did not fulfill God's promise. Abraham laughed at the idea of a child by Sarah and God named the promised child Isaac, which means "to laugh.' Our lesson today is another dramatic repetition of the promise.

Jehovah appeared unto him. (v. 1). Here is at least a vivid conception of God's personality; a vital truth to be cherished today: not that the Power who creates, sustains and orders all, is to be limited to our poor conception of personality; but that He thinks, wills, takes sides, and hears prayer; that He is indeed the Father of Jesus Christ and "our Father."

Lo, three men. (v. 2). "Abraham entertained his God without knowing it." "God was not labeled." The test of Abraham was in his attitude toward men. Jesus pictures this same text: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25:40. Paul urges Christians to be "given to hospitality," and Peter exhorts them to "show hospitality one to another without murmuring."

Verses 9-15 contain the conversation which took place concerning the birth of Isaac.

Jehovah said. (v. 17). It is suggested that one of these men was Jehovah, but the account does not specifically say so. May we not think of Jehovah as the invisible Presence who spoke through these men, or by the "still, small voice?" Abraham learned back in Haran to be ready for God to speak in unexpected ways. We may "find ourselves at any moment, in any place, at church worshipping God."

For I have known him. (v. 19). Abraham always had shown himself a worthy head of the family. Even under abnormal circumstances with Hagar and Ishmael and injured Sarah, he had commended himself. This country needs today a host of Abrahams, with faithful Sarahs to help them, to so guide and influence and order their households *that they may keep the way of Jehovah to do righteousness and justice.* Chiefs of Police insist that nothing short of this can meet the "crime wave."

ELLISON R. PURDY.

BIRTHS

ALDRICH—To N. Leland and Mildred Fox Aldrich, Farmington, N. Y., April 16, 1926, a son, Verne J.

PARKER—To John Hollowell and Ruth Hunter Parker, Baltimore, Maryland, March 11, 1926, a son, John Hunter Parker.

DEATHS

BODLE—At her home in Mecklenburg, N. Y., March 29, 1926, Mary Elizabeth Carman, wife of Selim M. Bodle. She was born January 18, 1859, in the town of Hector, in which township she lived her entire life. She was a birthright Friend and retained her membership, although she found it more convenient after her marriage to work in the Presbyterian church near her home. Her chief religious interest was the missionary work. She is survived by her husband and one daughter, Sabella Bodle Hinckley of Pittsburgh, Penn.

HAROLD—At the home of his daughter, Mrs. Edgar Stanley, Noblesville, Indiana, March 1, 1926, John Harold, aged 93 years. A charter member of Noblesville Monthly Meeting of Friends, he held many important positions in the church until infirmity compelled him to give up active work. He was a man of unwavering faith in Christ.

HOWELL—At the home of her son Clark W. Howell of Indianapolis, Indiana, April 22, 1926, Elizabeth Osborne Howell, in her 77th year. She was a charter member of Danville Friends Church, and is survived by the son and a daughter, Daisy Dean Howell.

STOVER—At his home near Traverse City, Michigan, April 22, 1926, Curtis M. Stover, aged 57 years. Born in Jay County, Indiana, he went to Grand Traverse County, Michigan, when a young boy, where he lived with his father on the farm. Shortly after coming north he was saved and became a member of Long Lake Friends Church. When departing this life he gathered his loved ones about him and asked them to meet him in heaven. Funeral service was in charge of Chester B. McKean.

PASTOR WANTED

By Friendswood Monthly Meeting, a man to act as pastor of the church and principal of the Academy. A strict fundamentalist. For information write to Zue S. Bales, Friendswood, Texas.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

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